

W. Wilson 1755.

George Joye

confuteth / Winchester's
false Articles.

1543



Chaunced vpon certayn
Articles / entitled to the
Bysshop of Winchester
called Steuen Gardiner
which were writen agēst
doctoz Barnes and his. ij
fellows brēt M. D. xxix
for preching / onely faith to iustifye. By the-
se his articles / Winchester wold proue that
workes muste iustifye / that is to saye / with
owr workes we muste merite the remission
of ovr synnes. Whiche doctryne / as it is cō-
trarye to Gods worde / so is it iniuriose to
Christis blode. Whose godly name is / One
alone for all sufficient / euen that same preci-
ous hid tresure in the gospell / in whō (saith
Paul) are all the tresures of wysdome and
knowlege hyden. For in him dwelleth the
moste perfite fulnes of god beelye / in him
ar we complete / euē perfite iustified / with-
out any inweyung of Winchester's workes.

This

Genes
10ij.
Math.
23
Col. 2.

George Joye confuteth

Hebze.
viij.

Psalm.
C. xxx.

Ephe. i

This thinge do I tell you (saith Paul) lesse
any man (as nowe wolde Winch.) deceyue
you with his apparent Popish persuasiōs.
This full iustificacion by onelye faith Paul
expresseth clerely in these words also. This
owr everlasting living pryst & intercessour
Christe abydeth for ever vnto this ende / e-
uen absolutly / fully / and perfytly with oute
any lak or breache to saue all them that tho-
rowe him by faith come to God the father.
Here ar we taught Christe to haue an ever-
lasting preisthod / to saue perfytly and suffici-
ently thorow ovr faith only / and that he e-
uer liueth vnto thissame ende. Wherefor for
the defence of ovr so plentiuouse and perfyt
redempcion / and for the ryche fauour & mer-
cy of ovr heuently father and free forgeue-
nes in christis passiō thorow ovr faith one-
ly / and that the glorie of his grace whereby
he hath made vs his derelye beloued chosen
childern thorow his beloued sone shulde be
praysed / by whom we haue redempciō tho-
row his blōde euen the remission of synnes
according to the riches of his so plentiuouse
grace vnable to be minished / to defend this
my Lord gods glory (I saye) & to warne the
simple vnlarned that thei be not deceiued
by sicke blasphemouse Bishops articles / I
shall



Winchesters false articles. fo. 5

shall by gods helpe iustly by his worde clerly confute them/ althouge he yet teache and preche them into his own dampnation and deceiuing of as many as beleue him.

In Pauls tyme there strayed about a certayne idle sorte and secte of heretyks called Nazares/ or Nazarei/ the moste subtile kinde of men in paintinge and perswadinge their false doctryne. These heretiks troubled and puerterd the churchis wel instituted of the apostles / especiall ye the Galathens / Antiochens and Romans / agens t whose heresyes Paul did wryte so mightely and earnestly confuting the. These phariseis laboured in the same heresye in which / Winch. now teacheth and writeth / mixunge the obseruance of the law with the grace of the gospel / euē works with faith to iustifye. These Nazares confessed Christe to be god and man / that he dyed rose agen &c: but vnto him onelye / thorowe our faith thei attributed not all our wholl iustificacion / but parte therof (as now dothe Win.) to the works of the lawe as vnto our own merits / and parte to his passiō makinge christe a sauour to halues. But is christe diuided saith Paul? These heretyks descended out of the faccion of the phariseis / as nowe do our iustificaries owte of the Pelagians /

a. 5.

who.

i. cor. i.

George Joye confuteth
Mat. 6 whose rightwysnes (saith the Chryste) excepte
owrs excell more aboundantly we shal neuer
come to heuen. These Nazares were Jewes
born/ but in name thei wolde be called chri-
stians/ and yet nothing holdinge the bene-
fite of the grace by chryste/ confounding the
lawe with the gospell / merits mixed with
grace / free forgeuenes with deseruinge by
works/ contendinge noman to be saued by
chryste recepte he being circumcised kept the
lawe of Moses. Agensse whom Paul with
so greate labour/ farre otherwyse instituted
his churches/ preching and wryting constant-
ly owr synnes to be knowne and shewed vs
by the lawe and not therby to be take away
onely the grace of faith thozow chryste to iu-
stifye all nacions. happye it was that those
heretyks sprong bp in his dayes/ whose pi-
stles we haue yet so mightely & clerely cofu-
ting and pressing down these heresyes now
crepte bp agene by which.

The cheif articles of the chrysten religion
bpō the which all other ar staid and growu
ded / is that in chryste Iesu is all sufficiencie
and perfeccion of forgeuenes of synnes and
saluacion / of whose fulnes we receiue grace
for grace as saith Iohn / wherfore as manye
as be iustified / ar iustified by thonelye faith
in him

Col. ij.

iebre.

by.

Iohan. i.

Win. false articles. fo. liij.

in him/and by nothing els as by any subsp-
diary attaynement(as Winchester wold ha-
ue his helping wilworks) vnto this full iu-
stificaciō in christe the perfecciō of the lame.
This is the some of the hole gospel. This is
the stacion of the cause/ the argument & ma-
terial of all Pauls pistles/ euē the treadsole
or groundsole where hpo as the doze is tur-
ned and returned/so ar all his arguments &
processe there vpon treated and retreated/ &
speciallye in his pistles to the Rom. Gala. &
Hebrews. And now sith this Bishop ste-
reth by afreshe these olde heresyas/ we can
haue no better armour and argumentes thē
Paul made agenste him/ firste warninge vs
of sicke sedicious secte sowers saing. There
ar many rūnres abrode of whom I warned
you oftyn/ but now with weeping teares I
warne you agen/ euē of the enimies of chri-
stes crosse whos ende is dampnacion/ whose
belye is their god/ and their glorie shall en-
de with shame/ whose care and study is sette
vpon erthelye thinges. I can not meruel e-
noughe at this bishop fygthing so earnestly
for good works to iustifie/ that he dothe no-
me himselfe/ but persecute christes churche so
cruellye/ presone petiously and destroy the
pore innocent lombes of God/christis own

a. liij. bodye.

Rom. x

Phili. b

George Joye confuteth
bode. I passe ouer his luciferyn pryde/amb-
bicion/arrogancye vicious living &c./aboue
Pero/Juliane/Traiane/herode oz any soft
Sardanapale. Welyke he beleueth not his
owne articles/for if he did/he wolde do bet-
ter works for his owne iustificaciō. The fru-
tes of Pauls faith being once a pharisee of
1.co..xv
Sala..i
Phil.iii
i.timo.i
Wthin.opinion/were the persecucion of chri-
stes churche aboue mesure as himself testify-
eth/and as all like phariseis haue euer done
and do it still vnto this daye/ God conuerte
them once as he did Paul/ So be it.

We therfore/with Paul and Christe/ as-
firme ouz onely one alone Sauour Christ
for his owne merits and ouz faith into him
thorowe the fauour of his father appeared in
him/to iustifie/that is / to absolue vs from
our synnes & to geue vs life eternall. This
our onely sauour we preche and wyte to
1.co2.i.
be the onely rightwysnes/ wysedom/ holy-
maker/redempcion and satisfaccion sufficiēt
for all that beleue in him. And if there be a-
ny that thinke christes rightwysnes his sa-
tisfaccion his merits and redempcion made
for vs of his father/not a sufficient iustifica-
ciō and forgeuenes of their synnes/ but that
thei muste sette their own works chequinate
with his passion & redempciō to helpe forth
vnto

Win. false articles. fo. iiii.

unto the attaynement of this effect of christis
passion/wel/let them couple & wrap in their
own works to for their iustificacion/and the
in so doing shall thei procure their own dāp
naciō. For all owr good works or rightwis
nes (saith I say) ar right filthye and naught
and so miche the worse then naught for that
thei be set in so highe a place egall with chri
stes blode / whiche is a playne blasphemye.
These vnright rightwysmakers wold ser
ue two contrary masters at once / the Pope
and God to/ the gospel and the popis lawis
but whyls thei thus halt on both sydis with
Saals preistes thei serue twolpe the deuill
which hathe no concord with chrisste/ nether
shall there any papiste nor christiane beleue
them/ for in conclusiō you shall see them to
be iustified nether by workes nor faith but
dampned for their unbeleif/ noman beleuig
nor louing them/ by their wilked works pro
curinge themselves the hated of all men.
Nowe to his articles.

The effecte of Christis passion hath
a condiciō. The fulfilling of the cō
diciō diminisheth nothinge the ef
fecte of christis passion.

God is the lyght/ & will not be taught with
derke and confuse termes. I saye prophecy
a. iiii.

I saye.
lxiij

iii. king
xviij.

Winc.
his. i. ar
ticle.

Geor
ge Joye

ed of

George Joye confuteth

Isa. xliij. ed of Christe that when he shulde come/ he
Jo. xvi. shulde not be derke and difficile or harde in
ij. cor. i. his doctryne. Some spekest thou playnlye
Mat. v (sayd his disciples). And Paul reioysed gre
tely that he had so syncerely and frely prea
ched the gospell. Christe tolde his that thei
shulde be the lyghte of the worlde purely &
clerely to teche / especiallye the cheif princi
pals of the christe religiō: of which the psal.
Psame. hathe / Manifest and clere ar thy wordes oh
c. xix. Lorde / thei illumyn and geue vnderstandig
to the litlecons. But and if gods word apere
to be hard and derke / our own sluggishnes
negligence and ignaue is the cause therof /
If it be derke / it is derke to them that hate
the lyght. If it be vnsauery / it is so to them
that lyst not to taste theroof. It is harde ryd
les to them whiche ar so wyse in their owne
consautes that thei disdayne to lerne of anye
man / as it was to the seers hearers and vn
derstandes which herd christe & vnderstode
him not so blynde at none dayes (the gospell
now clerely comen) that thei stagger & reele
in the clere lyght lyke the vronken crownes
of proud Ephraim & Moab. Welyke Wpin.
Isaye is a shamed of the playne simple wordes of
xxviij. christis gospell / as of theis wont and comon
liiij. l. wordes. For geuene of synnes / faith & wo
hes /

hes / but goth about to houer them with his
condicions / effectis / fulfillings / and confuse
knowleges. The scriptures know nonother
effect and condicion / but remission of synnis
vpon this condicio that we beleue chryste to
haue dyed for them and to haue risen agene
for ovr iustificacion. Thou shalt call his na-
me Iesus (said the aungell to marpe) for he
shall saue his peple from their synnes Mat.
i. Therfor was chryste lifted vpo the crosse
that as manye as beleue in him shuld be sa-
ued. Euery man may see that Wm. enten-
deth some iugling caste with his confuse co-
dicion / which he dare not expresse calling it
workes / speking planely The effect of christes
passion hathe workes whose fulfillinge &c.
But play on yet a gods name Wm. chester.

Ro. iij.

Joā. iij

Thei that will enioy the effect of chri-
stis passio must fulfill the condion.
Yet will ye not expresse your condicio: wel /
then will I expresse it for you / for I knowe
your mynde is to proue workes to iustifye.
This is Wm. article. Thei that will enioye
the forgeuence of synnis must do good wor-
kes. And so he entredeth as ye shall see anon
after his wyse deduccion to conclude his fo-
lische conclusio. Yet playe on Wm. chester a
gods name aboue the borde.

Wm. ij
article.

Georg
Joye.

Win. ii
article.

George Joye confuteth

The fulfilling of the condicio requi-
reth fyrst knowlege of the condicio/
which knowlege we haue by faith.

Geo. Joye. Wh good faith / where hast thou ben all this
whyle: hath this juggler kept the this long
in his bagge vnder the borde: Thou haste ta-
ried all to longe / for Win. wilbe iustified by
his condicion ere thou comest. There might I
aske winc. whether works (which ar his co-
dicio) be before faith / or faith before his wor-
kes: By his proceffe / works go before faith
ond so must his workis be synne and displea-
sure to god. For what soeuer is not of faith
(faith Paul) is synne. And with out faith it
is impossible to please god. If faith goth be-
fore works / then must faith onely iustify or
els is it no faith as I shall now proue by
Paul / which geuig to faith his essential diffi-
nition / ioyneth it immediatly & essentiallye
vnto things inuisible adserued vs by hope
saying. Faith is a substanciall adserued p-
suasion of thingis hoped for with a sewer
hope and confidence / euen the certaynte of
thingis inuisible. God inuisible so intyely ioi-
neth himself to faith / that in the faithfull he
dwelleth / and thei in him / Faith therfor all
waies inseperably is ioyned to gods mercede
his grace / remission of synnes / to saluacion
and


Win. false articles.

fo. vi.

and life eternall thorow christe/ which all ar
inuisible things hoped for. But Win. drea-
ming be forthe his newe fayned faith com-
plette her to an externe knowlege of what
maner a visibler fulfilling I can not tel you/
nor yet of what a fonde confuse condicion
nor yet of himself expressed. Joyne thou thy
faith to an btwarde visibler bodely thing and
so is it nether faith nor hope. Blessed are they
that beleue and see not. Nowe must winch.
proue his condicion with the fulfilling and
knowlege theroof to be things inuisible/ ho-
ped for/ as eternall lyfe &c / or els his faith
shal not be that faith which Paul diffineth &
christe so often mencioneth in his gospel.

Ro. viij

Joā. xx

 This faith cometh of god/ this faith
is a good gift/ it is good and profi-
table to me. It is profitable to me to
do wel & to exercise this faith.

Win. iij
article.

This faith so far of flitted from thynuisible
iustificacion/ whether it be the gift of god & Geor.
profitable to winchester I dowt it: but this ge Ioye
am I seruer of by christes owne words/ that
when winch. hath done all that god hath
commaunded him (which I dare saye he shal Lu. xviij
neuer do/ and so neuer fulfill his condicio)
yet is he but a seruant (if he be not a Lorde)
unprofitable. I wold aske win. when he lo-
heth

George Joye confuteth

heth and considereth firste the effect of christis
passiō/whether he beleued it or no? If he did
not beleue/so was he the an infidelle. If he
beleued it (seing it is the promised forgene-
nes of synnes in crystis blode) whether bele-
ued he it to be effectuous to himself or onely
to other men? If to other & not to himself/so
is his faith and the devils faith all one. If he
beleued his own synnis to be forgiven therby
so was he iustified by faith onely ere any o-
ther condiciō was known or spokē of/or els
he muste make christe a lyer which saith. As
thou beleuest so come it to the. Whē Jairus
desiered cryste to come and helpe his daugh-
ter/and in christis coming/ Jairus his seruā
met him saying/ decrease not christe owr ma-
ster no farther/ for your daughter is dead.
What said cryst? said he not to him/ fear not?
Beleue onely and she shalbe saue. These sa-
me wordes (Onely beleue) stande bothe in
Mark and Luke. What cōdiciō els the faith
onely in christis promyse can win. fynde to
enjoy the effect of christis passion? Christe (all
condicions els set asyde) onely faith mencio-
ned/ said. Thy faith hath saued the. What cō-
dicion els then faith did Christe requyre of
the childs father praying him to caste the e-
uill spirit oute of his sone? Added he anye
thinge

Math.
v.

Lu. viij
Mar. b

Mar. ix

thinge els then faith/ saying. If thou canst beleue all thingis ar possible to the beluer? Awaye winchester with your confuse conu-berouse condicion / fonde fulfyllungis and your craftye knowlege: and abuse not the precyouse grste of faithe to serue poroz syn full affectes to proue your blasphemouse conclusyon. But yet perchaunce Winchester wyll answere to my former question/ I haue whē he beholdeth the forgeuenes of his synnes in crystis passion/ he seeth also therewith his condicion. Well/ be it so/ I he aske I him whether the forgeuenes of his synnes ther beholden/ and himselfe hearinge Christe callinge and lzying/ Come vnto me Winc. laden with synnes and I shall ease the / whether (I saye) is it more profitable for him by faith to sethold of the forgeueness of his synnes nowe offred him by chryste that can not lye/ or to tary and sende him worde/ that he will fyrste knowe and fulfyll his condicion? A wyse man wolde thinke it moste profitable to set holde fyrste by faith vpon his iustificaciō freely nowe offred him and to take the thing certayn & present/ rather then so precious a gift neglected/ to labour in an vncertayn condiciō/ For if his condiciō be the worthe of the law (as he will not denye it) which
it is

George Joye confuteth

Ro. viij

I saye

lxij.

**i. of the
big. xv.**

**win. iij
article.**

**George
Joye**

it is impossible for anye flesche to fulfill / as
Paul affirmeth / and all owr beste workes ar
infected with Adams byrth poyson stayned
lyke the sike womāns clothes as I saye saith.
And if Win. (I saye) tary tyll he hath fulfil
led his condicion / he shall come to shorte of
his iustificacion in christe. For ere he begin
neth to fulfill the condicion he is disobediēt
to christes callinge and refuseth the fergeue
nes of his synnes / of which vnfaithfull diso
bedience what soeuer deed foloweth it is sin
ne / yea and that a greuous synne as Samu
el exaggerateth it vnto king Saul albeit he
did it (as thei saye) of a good entent. Nowe
saye on yet agen winchester.

Ergo by the gift of god I maye do
well before I am iustified.

Bea mary / this is the cōclusiō I waited for.
So / now hath he concluded of himselfe / that
he maye do well before he be iustified. This
his well doing standeth vpon the fulfilling
of his cōdiciō / where ye see he hath his faith
and his workes and yet is he not iustified /
ergo in that same tyme before he is iustified
is he not iustified by faith nor by his workes
here ye see playnly vnto what confusion he
bringith himself / and what it is to reason by
his own witte withowt any worde of scrip
ture.

Win. false articles. fo. biiij.

ture. Wold god the papistes had no wyser
diuines to defende their false religion/ seide
at these popishe lawers good diuines. He
saith he may do well / and I saye he may do
euill to. It becometh a lerned man so to con-
ferre the scriptures truely vnderstande that
he be sewer and certayn of his cōclusiō. But
perchaunce he take this word **May** / for the
mery monthe of **May** next april / and then
am I content to tary tyll **May** come agene
for the verifying of his conclusion waiting
for his well doing / for hitherto (god know-
eth) he hath done miche euill. The Lorde a-
mend him befor **May** / or els take him short-
ly away **Wme**. Because **Win.** hath no scrip-
ture to proue his conclusiō / I wil helpe him
but yet I commende Standish agens **Doc-**
tor Barnes / for he laid on scriptures wrytē
and vnwriten / englisshed and vnenglisshed
as thik as hayle / & vnderstod not one worde
what he sayd / euen the very doctours payn-
ted of **Paul** to haue erred frō the true faith
and loue / and ar swaruen vnto bayne lyes /
which wolde be sene **Doctours** of the lawe
and yet vnderstande thei not what thei saye
nor of what thing thei affirm. But to **Win.**
conclusiō / Thou knowest good reader / that
in scripture there is mencioned a dead faith
and

i. timo. i

i. timo. i

George Joye confutech

**Roma .
ix. v. x.**

Ro. iij.

Ro. iij.

and a fayned or false faith. And also there is
a rightwysnes of the lawe or owr rightwys
nes and also a like iustificacion/ one of faith
before god & a nother of works before men.
Whē Paul had mightely pved onely faith
to haue iustified before God/ the Jewe not
bring content with this concluson obiected
sayinge. What then shall we saye of owr fa-
ther Abraham? Gote he no iustificacion by
his works: he was a good father and did ma-
ny good dedis. It is trweth sayth Paul/ but
yet hath he not to reioyse therof before god/
but onely before men. Now let vs set vp my
Lorde Gardiner in his Veluets and Satyn
aloftē vpon his mule trapped withe beluet
with gylden sterups and bridle &c/ with his
fentle men bare head chayned with gold/ be-
fore and aftir him. Who wilnot say but the-
re rideth a princely prelate a gloriouse Bis-
shop to orne and hono: an hōle realme? See
what a clenlye sorte of tall men he hathe a-
boute him/ what costlye liueries geueth he/
what a mayny of idle belies daily fedeth he?
Hath not Winch. lo/ wherof to glory before
men: is not this a ioyly iustificacion? Nowe
foloweth his concluson of himselfe sayung/
ergo by the gift of god/ that is by these worl-
dely giftes I maye do well before worldlye
men

men of fleshly iugement before I be iustified before God/ yet iustified gloriously (in which I reioyce) before men. This is his Jewische iustificacion wherof the phariseis so highly reioyced/ insomuch that ch:iste told them that he came not to call sicke iuste men/ but sinners to repentance/ warning the people that excepte their rightwysnes abounded aboue the phariseis good dedes/ thei shulde neuer come to heuen. And Paul/ saithe that men ignorant of the rightwysnes or rightwisemaking of god/ and seking to set fast (as now doth Winchester) their own rightwysnes/ thei be neuer subiecte to the rightwysnes of god. Winchester yet knoweth not the office of the lawe / to shew vs our sinnes/ to work wrath/ to make sinne the more to abounde as Paul proueth it to the Romans/ so farre of must it be to iustifye. Nether yet knoweth he the office and proper place of faith nor yet what thing faith is/ but conceiueth a certayn fantastical opinion therof as doth every speculative pharisee and idle hypocrite. And a man shulde speke after the very order of nature and of the tyme/ he must nedis set faith before works/ as is the tree before it blometh and the blomes before the frute. The seade is caste into the erthe before it growthe and

b.i.

fruc.

Mat. 12

Mat. 6

Rom. 7

ca. iij.
and vij.

George Joye confuteth
tifieth. The seed is the worde of God sayth
Rom. x. Christe. And nighe vnto the is the worde of
Gala. v. faith euen in thyne herte and mouth. Faith
is effectuous and worketh by loue. And the
1. timo. i. ende of the pzecepte is loue owte of a pure
Act. x. herte (by faith harts ar made pure sayth Pe-
ter) and a good conscience and of faith vnfa-
ined. I thinke Win. is not so ignorant in his
Gramer as to englishe this terte of Paul/
Fides que operatur per dilectionem/ as did
John fischer the bishop of Rochester in his
sermon at Pauls crosse and afterwarde prin-
ted/ thus englisched faith which is wrought
by charite: so settig the carte before the hor-
se and like an vngodly gardener to peruert
and turne the rotes of his plantes and her-
bes vppward/ of which I herde as it were an
olde prophete .xl. yeres agoo that sicke an
Antichriste shuld come to peruerte the iusti-
ficacion of faith and turne Christes religion
bpsedown. I am fere he wil not set works
before faith/ no not in the yong baptized in-
fants/ noz yet in Paul at his conuersio/ noz
in the thef hanginge by chrisite crucified. It
is trweth that workes beinge the frutes of
faith standing in their own place proceeding
out of faith iustifying/ diminish not the effect
of chrisite passion. For we ar made in chrisite
Jesu

Win. false articles.

fo. r.

Yesu to do the good works which god hathe prepared that we shulde walke in them. We are saued frely by faith saith Paul/ yea & that not of works/ for it is the gyfte of god/ that we be saued by faith/ and not for our works lest any man shuld reioyce in his own dedis. But if winc. put his works in the place and office of faith / as the condicion with out the which noman is iustified/ so diminischeth he yea he is iniuriose and blasphemouse vnto the effect of chzistis passion/ for by this doctrine his diminute imperfecte and wilked workes shulde deserue vs forgeuenes of synnes as though chzistes bloude and so plentuous a redemption in chziste were not sufficiente. If by the lawe saith Paul mē be made right- wse/ so is chziste ded in bayne. Loue muste fulfill the condicio (saith he) ergo the workes of the lawe at his condicion/ Ro. xiiij. Nowe let vs see what loue god asketh of vs / for if we haue not that loue/ we shall neuer fulfill Win. condicion. God cōmandeth vs to loue him with owr hole hertes / minds/ soules/ & with all owr strength/ and owr neighbours yea and owr enimies to/ as owr selues/ yea and that euen as chziste loued vs which died for vs being his enymies. He biddeth vs to be perfite and holy as himselfe is/ not to be so

b. ij.

angrye

Eph. ij.

Ro. iij.

**Isaye
xliij lviij
liij. lxiiij.
xlvij.**

Gala. ij

Deu. vi

**Mat. v
Joā xiiij
Phil. ij.
Rom. v**

George Joye confuteth

Mat. v angre with our brother as to prouoke him
Le. xii. with any euill worde to anger / noz to desier
Ero. ii. any other mā's good / seruāt wiser ē / no not
Deut. v to loue our own lūis in his cause / but to haa-
Ro. vii. te our flesh & dye for his sake. Now tell me
Mat. x Win. if any one man hath this loue / and so
fulfilled your condicion: or els dare yourself
affirme to haue fulffylled it: if ye haue not /
ergo by your own words ye shall neuer en-
ioye the effect of christes passion (and yet spe-
ke I not of the perfite faith and hope that e-
uery man / in god is bound to haue: beware
therfor Win. how ye set your saluacion vpon
so harde a condicion / lest ye come to shor-
te of the gates shuttinge with your. v. folishe
virgens. If you had once fulfilled (as you
neuer shall) your condicion / and so perseue-
ringe / you nede not to praye / ffather forge-
ue me my dettes / noz neuer to saye your Pa-
ter noster. For ye owe no loue nether vnto
Ro. xiiij god noz mā / ye haue payd all. And yet saith
Paul / owe ye nothing to any man but mu-
tuall loue / shewingge loue to be a dette euer
in payng and neuer full payd. We shal an-
Matth. xij. swere for euery idle word saith christe. But
if Win. had accomplished his condicion / so
might he go play & iustle in iugement with
christe for his saluacion / hauinge no nede of
christes

Christis passion/then mighte be clayme he-
 uen of dewty & make grace no grace/ which
 is a mere free gyfte vnderferued of any man
 and thus were he one of those iustic prelates
 whom Christe sayde he came not to call. Is
 not he a proud foole to whom whē god ge-
 ueth a free iustification in ch:iste/ yet wil he
 refuse to take it but vpon a condicio/ that he
 deserue it with suche works as himself is ne-
 uer able to performe: what arrogante foole
 wold thus condition himselfe agensste gods
 wyll: Peter considering this importable cō-
 dicion sayd/by faith god purifyeth their her-
 tes/ and wherfore the do ye now tempt god
 somich laing suche a yoke vpon mens necks
 which nether owz fathers nor we be able to
 bere.: By the grace of owz Lorde Iesu chri-
 ste we beleue vs to be saued as were owz fa-
 thers. If we shuld say that we haue no sin-
 ne in vs/so ar we lyers. Wherfore the scrip-
 turis conclude euery man to be a sinner and
 infidele/ that of almen God moughte haue
 mercye. And that the promyse oute of faith
 in Iesu Christe shulde be geuen to the bele-
 uers. Onely Christe fulfilled the lawe.
 And if Winc. wold moli out Paul/sayinge
 that when he concluded so oft man to be fre-
 ly iustified by faith onely without the wo-
 b. iij. lies

Rom. xi
 and. vi.

Mat. ix

Act. xv

Ier. i.

Ro. iij.
 and. xi.

Gal. iij

Ro. viij
 the pha-
 risai. ob-
 iection.

George Joye confuteth

Ro. iij.

7. vij.

**The an-
swers.**

kes of the lawe: that he ment by the workis
of the lawe but circumcision and the other ce-
remones now abrogated/ and not the lawe
of the commandements. Then let him heare
Paul expowning himselfe of what lawe he
ment answering to sicke obiections. By the
lawe saith he cometh the knowlege of sinne
and I had not knowne concupiscence to haue
ben syn had not the lawe sayde: Thou shalt
not haue any concupiscens or luste. And the
when he wrote his pistles/ circumcision and
the rytes and ceremonyes were abrogated
among the christen Jewes/ and the Genty-
les neuer were bounde to them as was A-
braham iustified by faith onely ere the lawe
was writen and befoze he was circumcised.
And Peter sayd that this same lawe whiche
Paul excludeth from iustificaciō and Win-
calleth his condicion/ is a yoke importable
which proueth it not to be circumcision nor
any of their ceremonies of Moses law/ for
these were lyghte enoughe to bere/ lyghter
& easyer thē to not luste or desyer any thing
agenst gods will or for a riche mā to forsake
all & giue it to the poze/ or for Win. to cast of
his pryde his bishopryke with all his bayn-
gloze and to become the humble poze pure
persecuted precher of gods worde. It is red
that

that there was one man that by suffering do-
inge and fulfilling the lawe of the comman-
dements came to heuen/euen chryst onelye.

In Math. we reade of a nother yonge man
that wolde go to heuen by doing some good
works/asking chryste / Good Master what
deedis shall I do to haue lyfe eternall: who-
se mynde chryste seinge / did set him but cer-
tayne of the easyest commandements to ful-
fyll them. And he sayde/ as for these I haue
done them all redye/well then sayd Chryste
or rather so thought/ If ye will nedis go to
heuen by doinge / I shall set you to do sicke
deedis as I knowe well ye will neuer do/
yea thei be impossible for you to do them/e-
uen to sell his substance and to geue it to the
pore and so to folowe him now going forth
to Ierusalem to suffer dethe. What did this
man I praye you: howe farre went he with
chryste think you: went he not his way heu-
ly from chryste? And yet will Win. go to he-
uen by doinge and fulfilling his harde con-
dicion/ I dare say he wold scratche his head
twyse (as did this riche man) ere he sold his
bischopryke & had geuen it to the pore. And
therfore Chryste pronouncd that it is im-
possible for sicke riche men to come to heuē.

God therfore trusted vs so litle with the ful

Luke
xiiij

ca. xij.

Math.

xix

Mar. x

b. iij.

fyf

George Joye confuteth

fillinge of the lawe and so by this condicion
to come to heuen / that he toke it out of owz
handes and layd it vpon his sonne crysto ba-
lie to be fulfilled. For if he had left our sal-
uacion in owz own hands to be deserued by
owz workes we had bene all dampned. Yet
saye on Winchester once agene.

**Winch. b.
article.**

Ergo I maye do well by the gyfte
of god before I am iustified towar-
des the ataynement of iustificaciō.

**Geo: g
Joye.**

Now declarerh he by his well doing for the
ataynement of his iustificacion to be iustified
by workes. Here is his condiciou declared to
be workes. Here he sheweth himself to be ar-
r gantlye bolder then Dauid or iuste Job/
whiche bothe feared their workes and disre-
red god not to entre into iugement with the
for the shuld there noman be iustified in his
syght/and agen saith Dauid/ Lorde if thou
shuldst obserue owz iniquities/who shal sta-
de before the in iugemente vncondenyned?
But Winch. maye do well in the mouth of
Maye before men ere he be iustified before
god: and so reioyce of his own ioyly iustify-
cacion rydinge vpon his horse or mule. He
wolde fayne here wrap in his workes with
his faith both together into one bed to war-
me and winne his iustificaciō/ that he might
be sew.

be sewer by both together (for the mo the better) to be iustified (Sed pallium ambos operire non potest saith I saye) but the couerlet is so narrow and so short to kouer them both one of them therfore is lyke to lye bare arse and a colde. For god / to whom we be married by faith and mercye is a ioylous god and wil not that any of his spouses shuld ly with a nother to diuide their faith fro him to wokes to be iustified by them / nor to separate forgiveness of sinnes fro his blode. Is christe diuided? And therfore if this iusticiarie by his may well doing before he be iustified towarde that aumēt therof so proceed towarde his entente / he may be (as the fryers and monkes were wont to saye) in via perditionis / perfectionis I wold saye / but vnto the very iustification shall he neuer come / euen men of a corrupt mynde caried awaye of diuerse lustes / euer lerning and neuer comen vnto the knowlege of the trwthe : for sicke deceyuers shall go forthe worse and worse tyl their wickednes be ripe / leading wother into errours / their selues being blynde and far out of the way turned vnto bayn speche & false doctryn / willig to be sene doctours & yet vnderstode thei not what thei say nor of what thigis thei make actes articles & insti-

I saye.
xxviii.

Ose. ii.

Ero. xx
& xxviii

ij. Tim.
ii.

George Joye confuteth

win. bi
article.

tuciōs. But play on yet agen ōce **M W in.**
There is euer as miche charite to-
werde god as faith, and as faith en-
creaseth so do charite encrease.

Georg
Joye.

This is trwth nether ought it to be impug-
ned if he take faith & charite as Paul taketh
them. There muste nedis some trwth be mix-
ed with lies that he might the flylyer decei-
ue/ and some sugar mēgled with his venom
that he mighte the praelier payson. What
then Winchester?

win. bi
article.

Georg
Joye.

To thataiment of iustificacion is re-
quired faith and charite.

Faith onelye (saith Chryste and Paul) is re-
quired to thataimēt of the iustificaciō whi-
che is of God/ nether is charite excluded fro
faith but from the efficacie effect and office
to iustifye. For to this effect & office is faith
alone sufficiente effectuously. As from fyre
or from the sonne we exclude not heate nor
bryghtnes/ but yet haue heat and bryghtnes
their sondry effectes and offices: for the heat
warmethe and with his bryghtnes the sone
shyneth and geueth lyght. Charite hath ma-
ny fayer effectes and offices attributed one-
ly vnto herself as proper/ and is highly com-
mended for thē/ as is faith extolled of Paul
for hir offices in the Hebrewes. And I dare
saye/

1.co. xij

Heb. xxi

saye/charite is content with her owne wor-
 kes/called benigne patient &c./so that she de-
 syereth not to put hir elder syster faith oute
 of hir cheif office nor yet to bsurpe any part
 therof/whose office principal is alone to iu-
 stifie/but and if Win. wyl defraude faith
 of hir effecte and imparte it vnto charite/he
 shall offend bothe charite and faith. This is
 certayne that if charite had had any sicke an
 excellent effect and office as to iustifie/Paul
 wold not haue omitted it/but wold haue ge-
 uen hir the glozve therof setting it forth be-
 fore all saying/Charite iustifieth/charite is
 benigne/patient &c. I wolde Winc. wolde
 once shewe vs where he syndeth this text in
 scripture. Charite iustifieth. It is writen in
 manye places faith iustifieth/by faith God
 testified our fathers to be iustified/yea and
 that with out the works of the lawe. Frely
 doubtles ar me iustified by grace(saith Paul)
 thozow the raunson and redemption made
 by the anoynted sauour whom god the fa-
 ther hathe setforthe to be the free mercy full
 gyfte or seat of mercye therbyon to be appea-
 sed thozowe faith in his bloude/ setforthe(I
 saye)to declare himself faithfull and true of
 his promyse concerninge the forgeuenes of
 synnes hitherto committed and paffe/which
 synnes

i. co. xliij

hebz. xi

Ro. iij

Note
 the tras-
 lacio of
 this tex-
 te.

George Joye confuteth

sinners god the father had not and punished
but paciētly suffred them to declare his lōge
sufferinge and himself to be trewe of his pro-
mise at this present tyme whē himself wold
be known and declared faithfull and iust in
that he iustifieth who soeuer beleueth and li-
ueth in Iesu by faith. Where is the now thy
glorouse boasting of W. in.? It is playnely
excluded & shut oute of doores. By what rea-
son: by the reason and vertew of works? No
no/ but by the reason of faith. We conclude
therfore (saith Paul) that by faith a man is
iustified with oute the works of the law. To
here is all gloriacion of works blown down
laid flat in the duste by the reason and powr
of faith: for as faith humbleth & geueth all
glory to god/ so do works puffe vp man and
ascribe glory vnto men. If the effect of christis
passion shuld depend of the condition of our
works/ we shulde neuer be sewer & certayn
of our iustification/ for all our works are vn-
perfit and fowle as the sike womāns clothes.
Paul himself did his office so trewly that his
conscience could not accuse him of any fault/
and yet he sayd/ Non tamen in hoc iustificae-
tus sum/ yet for so doing am I not iustified.
¶ Euerye thinge is to be called free-
lye done / wherof the beginninge
is free-

Isaie
lxiij.

i.co. iiij

vi. vij
article.

Win. false articles. fo. 26.

is free and at lybertye with owte
anye cause of prouocation

So is there nothing frely done. For man ha
uinge his humane naturall affectes/as loue
hatered/feare/ioye/heuines/gladnes/con-
cupiscence/honger/thirste &c. Besydes the-
se also hauinge any celestially gyftes as faith
hope &c./must nedis be prouoked of them to
do or to suffer all thingis. But the liberty of
the spirit conceiued by faith wherof Christe
and Paul speke/affirming by faith himselfe
to be free and by loue to be bondman to all
men is of an higher diuinite the this popish
lawer or coruptye rufler can attayne vnto.
Forhte on Winchester.

Faith must be to me the assewerā-
ce of the promyses in god made in
criste (if I fulfill the condiciō) & loue
must accomplishe the condiciō/wher-
spō solowth thatainmēt of the pro-
myse accordinge to Gods trweth.

Yet dare not he expresse his condiciō/saying
playnly. Faith assewereth me of the promi-
se of god (if I fulfill the lawe) but Win. noz
none els/ but onely christe/ fulfilled the lawe
er go nether Winch. noz any els/ standinge
this condiciō/shal neuer be assewered of the
promyse of God. Paul argeweth a nother
wayes

Georg
Ioye.

Jo. bñ
Galat.
iiij. & b.
i. cor. iiij.

Win. 12
article.

Georg
Ioye.

George Joye confuteth

Ro. iij.

Ro. viij

wayes excludunge the condicion that men mighte be the sewerer and certayner of the promyse. For if the promyse shuld stande of an vncertain / yea impossible condicion: who shalbe certayn and assewered of the promyse? Thus argueth Paul. By the workes of the lawe came not the promise to Abraham or to his seed / him to be thayer of the world but by the rightwisemaking by faith. For if thei that will be iustified by the workes be therfore made thayers / so is faith and beleue in bayne and the promyse boide and frustrate. For the lawe worketh but wrath / ergo it worketh no good works to the ataynement of iustification. It worketh wrath for that it is impossible to be performed and accomplished of man whiche is fleshe as Paul constantly affirmeth / and therfore it wrappethe all the workers therof to be iustified therby / vnder the curse. For as many as stande vpon the workes of the lawe to this ende euen for their iustificacio are yoked vnder execration and tyed to the curse Gala. iii. For where is no lawe there is no transgression. Wherfore (Paul now concludeth agenste Win. saying) out of faith is the heretage geuen / lyke as oute of grace / that the promyse mighte be the more ferme and sewerer vnto all the

all the sead/not to it that is onely out of the
lawe/but also to it which is oute of the faith
of Abraham. Paul in spirit did see befor this
Winchesters condicion to frustate the pro-
myse and therfore he confuteth it here so cle-
rely. And agen vnto the Galathēs/ If anye
wolde obiecte saying/ ergo the lawe is agē-
ste the promyses. God forbid saith Paul/ but
if there had ben a lawe geuen whiche might
haue geuen lyfe/ then no doute iustificacion
might haue comē by the lawe. But the scrip-
ture cōcluded all vnder syn that the promy-
se/ the promise (I saye) out of the faith of Je-
su Chryste shuld be geuen and not deserued
to the beleuera. Thus ye see howe with so
many wordes paul excludeth Win. impossi-
ble condicion/ to make faste the promyse in
Chryste that our faith might be the sewerer
stayede and cleaue to it. If onelye vnbeleif
dampneth/ why shulde not onelye faith iu-
stifye: it is a good argumente of contrarye.
But yet because Win. wyndeth in his con-
dicion so harde for the atainmente of his iu-
stification by works. I wolde fayne se some
one of his good works so perfit/ pure/ with-
oute anye carnall affecte annexed/ ether of
baynglōry or of loue to himselfe or for fere
of payne not done nor for hope of rewarde/
or any

Gal. iij

George Joye confuteth

No. vij.

or any lucre promotion or to receiue a better
thinge so: the doinge thereof/ oute of so pure
an herte that it be not done of any affection
to the personie/ but onely of faith & zeale for
the glorie of god & profit of his neighbour
or onely to mortifye his owne affectes and
to set naught by himself/ to abnegate and re-
nouunce his estimation and glorie/ to be re-
newed in spirit and to folow christe mekely
to deathe. Paul acknowlegeeth himself & com-
playneth in his most perfection not to be a-
ble to do that good which he wold do/ but to
do that euill which he wold not do. he didst
not call in/ this condicion to atayne his iusti-
ficacion therby/ but constantlye affirmed as
many as stande vpon the workes of the lawe
to fulfill them/ therby to be iustified / as yo-
ked vnto the curse of the lawe saying/ Cur-
sed is euery man that abideth not in althin-
gis wrytē in the booke of the lawe to perfor-
me them. I wonder therefore that Wm. Dare
stande vpon his condicion to be fulfilled to
atayne any parte of his iustification therby.
Dare he clayme (thinke ye) any parte of his
iustification for burning of Doctor Barnes
and his felows for prechinge agens these
wilkeky armed articles? Tell vs Wm. didst
thou burne them so cruelly of loue and not
of ha

10 in. false articles

fo. xlvij.

of hatred or enuy: truely loue burneth no
man for preching the trweth / charite enuy-
eth not &c. **¶** Vbi igitur post christum satana/
Come bak deuill after christe / thou art sclau-
derous to his crosse / for being married to thy
nown witte / thou sauourst not the heuenly
and godly iustificacion / but sicke one as na-
turall reason perswadeth among men / euen
one good turne for a nother to be done / and
so to deserue thy iustificaciō. But be it in ca-
se / that **W**in. thus condicioninge with **G**od
hath in his own opiniō done some good dee-
de wherby he dare claym his iustificaciō / yet
shal not that same deed serue him to thatein-
mente of that effecte . For were it neuer so
good / yet doth his false opinion in his deed
make it dampnable. But lett vs speake of a
good deed absolutely / excluded from all car-
nall affectes (if any man maye do sicke one)
this deed is not owre deed / but the deede of
god working it in vs / for what deed soeuer
procedethe owte of ovr corrupte nature is
naught. It is god saith **P**aul that workethe
in you accordinge to his good mynde bothe
to will well / & also to perfoyme your work.
Nether ar we apte and able to thinke somi-
che as a good thoughte out of ovr own sel-
ues / but all our ablenes cometh from **G**od.

Math:
rbi.

Phil. ff

4.co. 15

C.I.

And

George Joye confuteth

Isaye And Isay saith/ Lorde set peace among vs/
xxvi. for it is thou that workest and finishest all
things in vs bothe our thoughtis & deedes.
And therfore well sayd Austen. God crow-
neth in vs his own deedis & not owres. Con-
dicio not therfore (Win.) with god for your
deedis/ which (as all mē see them) ar but ma-
lice/ mischeif/ enuy/ rancor/ butternes/ bloud
thirstinge/ pryde, cruell tyrannye/ blasphe-
mies/ persecucion of christis innocente lom-
bes and of his worde/ Deceytfully flatering
your prynce/ euill counsell geuinge to pro-
uoke the wrathe of god vpon you all / and
vpon that noble realme/ sowinge most pesti-
lent heresyces yea and that wetingly which
is the synne agens the holy goste / whiche
when all synnes (be thei ryght greuous) shal
be forgeuen/ yet shall this your vngodly im-
piete be neuer forgeuen.

Win. ix
article.

Georg
Joye.

¶ You say that faith is the assweraunce of
the promise of forgeuenes of synnes
If faith be that same certitude & asswared
perswasion as Paul saith/ assweringe you
of your iustificacio/ why the adde you your
vncertayne condicion wauering vpon your
synfull works which as thei be vnstable vn-
perfyt and synne so can thei neuer make you
a quyet and tranquill conscience/ nor certifie
you

Win. false articles. fo. xbiij.

you of your iustificacion / God so sayinge /
Thou laborest in the multitud of thy nown
wayes and yet thoughtest thou them neuer
enoughe. Adde no condicion on your behalf
therfore (oh Win.) into your own condemp
nacion. Chyste neuer taught you to beleue
bpon a condicion / but sayd simply and play
nely / Beleue and thou art saued. Adde not
to gods worde / lest ye be condemned for a
lyar. Winch. tolde Martyn Bucere that he
and his wolde not receyue the doctours as
Win. wold / I coude bring Austen Hierom
Origene and many other autentik writers
agenst himself / but let vs see whethir he wil
beleue this one doctoz saynt Ambrose / thus
writinge bpon the fyrst pistle to the Corin
thes saying. This thing is constituted of god
that whoso beleue in criste he is saued / with
out any work / onely by faith / frely receiuing
the remission of his sinnes. What can be spo
ken more plainly ? Now make an ende wui.
and conclude your arrogant articles.

Isa. lviij

**Prover
xxx.**

A man being in dedly syn / may ha
ue grace to do the works of penāce
wherby he may atayne to his iusti
ficacion.

**Win. v
article.**

**And I saye the contrary. That a man beinge
in dedlye synne may haue no grace to do the
c.ij. workes**

**Georg
Ioye.**

George Joye confuteth

workes of penance/ as I feare me it will be
verifed of Win. himself. But the Lorde cō
uerte him once so that all men maye see his
open frutes of repentance for his greivouse
persecucion of Christes membres and heare
him openly with teares recantinge his false
doctryn wherby he hath seduced many a sim
ple soule. This is lo / his doctryne / A man
muste do the workes of penance before he be
iustified and so by sicke workes merite and
deserue his iustificacion and forgeuenes of
sinnes. Here thou seest (christen reader) that
sicke a man hathe no nede of christes death/
but for sicke men (saith paul) christe is deade
in bayne.

Galā. ii

Thus ye see the conclusion of his articles
to be/ That he may do wel before he be iusti
fied. But (as I sayd before) it behoouethe a
lerned diuine to conclude what ought to be
done/ and what god willith to be beleued by
his manifeste worde/ and not what Winch.
may do by his own blynde reasoninge with
out gods worde. He may do well by the gift
of god (saith he) which is faith/ ergo his faith
goth before his well doing and his iustifica
cion/ and his good workes must be thrust be
twixt bothe (if the place be not too narrow for
them) so that he hauing his faith & his good
workes

works/ is not as yet iustified nether by his
faith nor by his good works/ for thei muste
serue him but toward the atainmente to his
iustificacion. Paul and Christe/ ioynded faith
and iustificacion euer inseparably together:
but this scismatyke ierwishe hieroboam & de-
uillike diuider of all christe brute wil thrust
his good works betwixt them/ not suffring
faith to cleaue to immediatly herowen obiec-
te/ euen the mercye of god promysing remis-
sion of synnes in christes dethe. He wold thrust
in here the works of penance before iustifi-
cacion/ which thing how folishe it is ye shal
see. Firste/ ye knowe that penance must go
before her works as is the tree before her
frutes. Penance is a turning to god/ wher-
by of the sincere feare of god a mā humbled
acknowledgeh his sinne/ and so all his whol
lyfe he maketh newe. Who turneth to god/
but he fyrst beleue and knoweth god for chri-
stes sake to be so mercyfull vnto him that at
his turninge to him he receiueth him & for-
geueth him his synnes: which faith & know-
lege what els is it then his iustificaciō/ god
the father so affirminge it in his prophet I-
saie sayinge. In the knowlege of him/ this
euē my seruant shall iustifie many. Here ye
see that this knowlege and faith iustifyeth
before

Penāce

cap. liij.

cap. liij.

before

George Joye confuteth

before the workes of penance are done. For God is known in christe ere we turn to him of the whiche turninge to god there folowe the frutes of repentance in doinge them all our lyfe longe/ as to feare god / to humble our selfe / to confesse our sinnes to him and to reuiewe our lyues mortifyng continuallye our fleshe.

**Ephe. i.
Electio
vocacio
Faith.
Know-
lege.**

**Iustifi-
cation.**

Nowe let vs see the order of our iustifica-
tion before god according to the scriptures.
Firste (saith Paul) we are chosen of God in
christe before the foundation of the worlde
was layed/ And when we be borne anew of
the spirit we are called to receiue faith Ioan. i
and. i. Ioan. v. which giste of faith certifieth
vs of our election/ geuing vs the knowlege
of god the father in/ and by Christe. Which
knowlege/ as nothing can be sayd breiflyer
so is there nothing more excellent/ sweeter/
more full and perfect/ holisomer/ more comfor-
table and ioyouse. For when I knowe god
the father in crist/ by the holy gost/ I know
these. iij. persons to be the onely one God/
the most highe goodnes/ hauing his beutye
of himselfe & all other creatures to haue their
being lyfe and mouing of him/ eue that one
alone my very liuinge God for me and for
all sufficiente/ mercy full/ benigne/ louing/
almighty.

Win. false articles fo. xx.

almighty to me/ my deliuerer defender and
 keeper/long suffering/iuste true/my present
 sauour and forgeuer of my synnes/geuing
 me feely fo: chistes sake eternal life and be-
 attitude. In this knowlege of my celestial fa-
 ther am I fermely perswaded/Christe Iesu
 his onely sonne bothe god & man to be sente
 fo: my sake into this world to be that anoin-
 ted messias kunge & preiste/to be my gouer-
 ner/deliuerer/auenger/defender/my head/
 redemer by his passion/mediatour/my clen-
 singe sacrifice once fo: me and fo: all faith-
 full fo: euer offerd by on the crosse/ my one-
 ly intercessour now into heuē ascended / my
 holines/myne expiacion/my rightwisenes/
 helth/way/life/ and satisfaccion satisfyng
 my fathers iustice fo: my synnes neuer to be
 imputed to me fo: my onely faiths sake day-
 ly iustifying & absolving me/continually re-
 uiuing me with his holy spirit/ anoyntinge
 me withe the grace of the holy gost: so that
 nows I by his mercede & grace being in chri-
 ste his elect might walk dayly in good wor-
 kes pleasunge my celestial father. Vnto this
 knowlege and belief he calleth all his chose:
 fo: whom he hathe fo:sene predestined & cho-
 sen/them hathe he called by his worde & cre-
 acion of this worlde vnto this faith & know

Justifi-
 cacion.

Good
 workes

Ro. viij
 and. i.
 Psam.

c. iij. lege xviij.

George Joye confuteth

No. xviij

**Jerem.
xxxi.**

lege/ & whom he thus called/ the same hath
he iustified/ and who he hath iustified them
hath he glorified. Thus we elect called and
renated of the spirit know the father in chri-
ste and we know chrisite by the father which
knowlege and faith draweth vs to loue god
and to kepe his precepts gladly. Thus to
know the father in chrisite and chrisite in him
is lyfe eternal. Out of this plētuous know-
lege iustifying vs as I saye saith springethe
repentance for here the synner prayeth god
to conuerte him saying with Ieremye/ Lor-
de conuerte me and I shall be conuerted/ for
thou Lorde arte my God/ wherefore as sone
as thou shalt conuerte me I shall repent me
and anone as thou makest me to knowe my
synnes I shall smyte my hand vpon my hippe.
Howe tell vs/ Win./ who is the autor of re-
pentance? or is repentance before faith iusti-
fyinge or no? There is no man hauinge this
knowlege and faith in God thowhe chrisite
but he will and with the publicane fall downe
ne smyting his hande vpon his breste say-
ing Lorde haue mercy vpon me a sinner. In this
knowlege we see ouer synnes buried in chri-
stes woundes/ & nomore in the stonney ta-
bles for anger caste of that most mylde pro-
fes agensst the grownde altobroke. We felo
them

them by owr faith forgeue in christs dethe & oureselues iustified by his resurreccion/ our hertes set at peace and rest with god in chryste dead for owr sinnes and rysen agene for our iustificacion. Which mercciablen goodnes whoso beholdeth in chryste crucifyed/ he can not but of loue vnto god in chryste lament & be heuyt in herte that euer he shuld comitte sicke greuous sinnes which could not be forgeue without the blode shedde of that most innocent and immaculate lombe sufferinge for his enimies/ which loue as it is vnspeakable/ so is it incōparable. ¶ mā (saith Paul) will shante dye willingly when he must nedis and iustly dye/ but perchaunce will putte himselfe in perell of dethe for his goodes to be saued/ or the mother to saue hir childe &c. But god / he commendeth his loue toward vs / in that whē we were sinners criste wold dye for vs / muche more therefore now we beinge iustified in his blode / shalbe preserued by him from wrath. What faithfull herte touched with this incomparable loue out of faith & knowlege / is not humbled with fear and confession of his sinnes to god / & is not heuyt and repentante detesting his sinnes saying? Shal I any more commit that thing whiche hath brought this my so louing a sa-

fo. b.

c. b.

uour

George Joye confuteth

No. iij.

viour to so shamefull and painful a passion? This is our faith which cleaueth te the most certain promise of god/ and not to Wⁱⁿ. wa- uering vnstable condiciō. This is our faith and substancial certitude the most ferme per- suasion/ without any wauering/ of the mer- ciable free forgiveness and gracious absoluci- on of our sinnes by the promise of our fathir celestiall in christes bloude: and hath her own proper correllatiue the promise of god euez correspondent/ and not W^{inchesters} know- ledge of the fulfulfilling of his cōdiciō. This is the forme of our iustificaciō by faith one- ly which attributeth all glozy to god as did Abraham and his childerne and as many as haue vnfainedlye receiued christes gospel. But let win. worke on still his wpyed wor- kes vnto thattainment of his pharisaical iu- stification before men vntil the are now bēt vnto his rotis/ he be sodenly smytendowne of god. For Passur must be turned (as Iere- mye saith) into Pauoz/ his arrogante vycli- minge and extolling of himselfe aboue god must haue a shamefull soden fearfull fall. These arrogāt articles/ may be well called the false articles of W^{inchesters} false faith/ and not of christes faith. For Christs cōfir- med his articles euermore with the lawe & prophete.

phetes/ but Winch. bringeth not one worde
of god for him to proue his. Wherefore lette
them be his owne articles armed with his
own prouid autorite. For we may not bele-
ue him thus exaltinge himselfe aboue christe
whiche euer alledged the scriptures for his
doctryne to be confirmed/ we may not bele-
ue my Lorde Bicare generall for his hyghe
lordly suprellious pharisaical lookis. Where-
fore if this Gardiner will seme to be lerned
let him answere now with gods worde and
not dispute with pore me in his fetters and
presons with his fummishe threates fyery fa-
gettes presoning and persecutinge the pore
innocent members of christe for welldoung/
purely frely and faithfully preaching gods
worde/ casting of his bloodhowndes into eue-
ry cytie and towne to hunte oute the christe
simple sely flocke of chryst/ as he of late ma-
de William Castelyn Gouverner of the mer-
chaunt aduenterers at Anwerpe/ cheifly to
hunte oute suche as purely and frely wyte
and set forth booke vnto the glory of god e-
difying of christes churche and to warn men
of Win. false doctrine. For this Gouverner
of other men/ whiche coulde neuer well go-
uerne himselfe/ is more meate to rowe in a
galey or to holde the plough thē to gouern
so wor-

George Hope confuteth

**Jerem.
xlvij.**

Luke .i

so worshippe and honeste a companie. But
the Lordes a lyue and heareth of these Mo-
abites pryde & blode thirsting / he seeth their
secrete wilked counsels and heareth their bo-
sting prowde crackes / their supercilious ar-
rogancye is well knowne vnto me saith the
Lorde : but yet for all their luciferyne prides
promotinge and extollinge themselves and
one an other to serue their traitourouse tur-
nes and mutuall mischeif / yet shall thei ne-
uer bringe aboute their wilked enforcemēts.
For it is God that deposeth sicke mighty &
mischeuouse from their seates and exalteth
the humble / It is the Lorde that shattereth
their wilked counsels and trappeth them in
their own pryde and bloody cogitaciōs. But
let all christen Kinges and Princes beware
how thei geue their swerde into sicke popis-
the prelates handes lest the innocent blode
be required of god at their handis / to whom
be prayse for ever Amen.

Trueth it is / that he which knoweth ne-
ther the father nor christe shall neuer beleue
Christe to be an hole perfit and sufficient sa-
uiour & forger of sinnes / but he shal wy-
de in this croked condicion of M^oinc. and di-
uide his iustificaciō parte (if he geue not all)
to workes / & parte to god / as did the Jewes
and

and nowe the Turkes and sicke like heithen
 miscreaunts which neuer knewe god the fa-
 ther in/and by Christe. Bea thei shall deuise
 and imagyn in their own opiniōs (for true
 faith haue thei none) sicke workes for gods
 honour as themselves thinke to make most
 for a great thinges honour/ as to be accom-
 panied with many men and fetched in with
 many torches and candels at none daye ligh-
 ted to him/whiche is the very lighte it selfe/
 These blinde worshipers will make god an
 image therby to worship him/ which idolla-
 trye the seconde commandement vtterly for-
 biddeth. Thei will worship him with golde/
 perle/precious stones beluete clothe of gol-
 de &c. Thei sence singe and ring him in with
 belles as thei were wont to do the bishops.
 Thei pype him vp with orgaynes / & all the
 costly pleasant externe rytes and ceremoni-
 es as sencinges processions that can be deu-
 sed for to please great mē : thei vse the same
 to worship god with all/when Christe sayd
 God my father is a spirit and in spirit and
 trweth wil be be worshiped. Bea these worl-
 delye wyked blinde Bishops ar so farre ca-
 ste awaye and for their wykednes turned vp
 of god into theirowne hertes lustes / & into
 a reprobate dāpned mynde that thei knowe
 not

Joā. iij.

George Joye confuteth

Rom. 1.

not god fro mā mortall. Oh good god what mynde may this be. Verely Paul expzesseth it and the cause why god worthelye thus casteth them bp/sayinge. What soeuer men oughte to knowe of god/ the same hath god shewed them/as his almighty power & godhed: yea and that by the creation and creatures of the worlde if thei wolde diligently & humbly loke vpon and expend them/ so that thei be without excuse of any ignorāce. But when God had geuen Diuiche. this knowledge of him/ the yet he worshipped nor glorified him not as god/ but as he wold worship any other worldlye prince with outward rites and ceremonies/ nether dothe he geue him thanks/ but sheweth his own bayn curiositye and curiouse baunte in his owne reasoninge and disputinge for gods moste gloriousse honour/ in somiche that he hath now blindened his own ignorāt herte/ and wherein he thought to haue done moste wiselye for gods worship and glozye / there doth he moste folislye and cruellye / shewing him selfe a verye foole (as Paul saith) turninge bp the worship of god incorruptible thorow his owne imaginations to worship him after his own sonde deuises. And for this cause hath God thus caste him bp thorowe his
own

dyne hertes lustis into almaner prodigious
 se and beastlye fylthines receiuing into him
 selfe the wortheie rewarde of his owne er-
 roure. And forbecause (saith Paul) he dothe
 sette at naught so presente knowlege of god
 nowe opened vnto him and to all other that
 will embrace Christe and his word / therfo-
 re dothe God turne him bp into this detesta-
 ble opinion of his owne false iustificacion
 into so lothelye and abhominable reprobate
 bloudye mynde / that in p[re]sonunge / persecu-
 ting / fagetting / burnunge and slaying the
 trewe professours and prechers of gods holy
 word / he shall (as Christe saith) seme to him
 selfe and sicke lyke to do god highe worship
 and by the fulfillinge of sicke wyked wor-
 kes euen his owne condicton / to atayne to
 his owne iustificacion before the deuill the
 prince of this worlde / his antichriste Pope
 of Rome / Cardinals / preistes &c / whose bi-
 care generall worthelye and iustlye he yet
 playeth bp and downe. And all this (saith
 Christe) shall this vicare generall do to you
 because he knowethe nether my father nor
 me. This is that reprobate mynde into whi-
 che this Gardener is now turned bp of god
 which dampned minde he declareth saying.
 Was be to them that saye that thinge to be
 euill

Jo. xvi.

May. 6.

Win. false articles.
euill which thei knowe to be good/ and that
to be good which thei know to be euill. The
Lorde preferue his church from sicke a bicare
generall. Christe keepe euerye Diocese
from sicke a Bishop. The holye
Goste teche all christen Pryn-
ces to beware of sicke
a counseller.
So be it.

Alexander Macedonis sentence is this
sayinge. I muste nedes haate that
Gardiner & herbe seller whi-
che plucketh vp his her-
bes by the rootes.

The are therfor is bete to his roote
saith the John Bapt. he is cut-
downe and caste into the
fyer/except he repēt.

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